Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT ?——*Luke* xii, 57.

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RELIGIOUS INTELLIGENCE.

The Christian Observer of October contains the following account of the operations of the English

NAVAL AND MILITARY BIBLE SOCIETY.

In their last Report the Committee remark, that the efforts of the society during the last year will be found to have been blessed with singular success; whether considered with reference to the number of copies of the scriptures which have been distributed,—the number of new auxiliaries which have been formed,—or the accession of naval and military officers as subscribers. This result is the more gratifying, as an opinion had partially prevailed that the society was about to close its important labors.

The arrangements made for supplying every soldier with a Bible who was capable of reading it; led to an immediate demand for 7,000 copies of the sacred volume. This number appeared large, compared with the issues of former years; but no sooner was the demand complied with, than fresh applications were received; and the committee have issued, through the Chaplain-general to the British army, during the past year, the unprecedented number of 18,000 Bibles; and they have reason to believe, that such is the increasing demand in the army for the scriptures, that nearly an equal number of copies will be called for during the present year.

The society having determined to extend its care to the spiritual wants of all mariners afloat, as well as to the sailors and soldiers of the East-India Company, it was obvious that a sphere of usefulness could not be occupied, unless the committee adopted more efficient and comprehensive measures than had hitherto been pursued. The issue of Bibles to the army alone, had caused an immediate expense to the society of more than 1,800*l*. The inquiries made respecting the spiritual wants of sailors on board merchant ships, shewed a greater dearth of Bibles than had been anticipated. The committee, after considering the subject with all the attention its importance demanded, deemed it highly proper to combine their endeavors to obtain larger contributions, with another object equally essential,—namely, that of opening channels of communication with seamen at all the sea-ports and fishing towns. Auxiliary societies have been formed at Yarmouth, Blakeney, Ipswich, Colchester, Bath, Bristol, Plymouth, (including Devonport and Stone-house,) and at Torbay; besides Associations and local committees in other parts of the country. At some of these places near the sea-coast, the attraction of this society to sailors was strikingly exemplified. At Blakeney, where no religous society had ever before been encouraged, the poor fishermen were eager to obtain Bibles; and most readily tendered their subscriptions. The two small towns of Torqua and Brixham, contributed in a few days 112*l*. and applied for 300 copies of the Holy Scriptures.

The society this year has issued 21,395 copies of the scriptures; being nearly double the number issued in any former year, and nearly equal to the entire number issued in the first fourteen years of the society's operations; and making a total of 196,795 Bibles and Testaments issued to soldiers and sailors from the Naval and Military Bible Society. The receipts, including a legacy, amount to 4,863*l*. and the expenditure to 4,792*l*. Larger sums are urgently demanded to meet the demands made upon this highly valuable institution; and we trust that the committee's earnest appeal will not have been made in vain.

DOCTRINAL.

In connexion with the extract which we gave last week, from Dr Channing's Dedication Sermon, we stated that the leading purpose of the Sermon was to show the superior tendency of Unitarianism "to form an elevated religious character."

From the *sixth* head of the discourse we make the following extracts.

Unitarianism favors piety *by opening the mind to new and ever enlarging views of God.* Teaching, as it does, the same God with nature, it leads us to seek him in nature. It does not shut us up in the written word, precious as that manifestation of the Divinity is. It considers revelation, not as independent on his other means of instruction; not as a separate agent; but as a part of the great system of God for enlightening and elevating the human soul; as intimately joined with creation and providence, and intended to concur with them; and as given to assist us in reading the volume of the universe. Thus Unitarianism, where its genuine influence is experienced, tends to enrich and fertilize the mind; opens it to new lights, wherever they spring up; and by combining, makes more efficient, the means of religious knowledge.—Trinitarianism, on the other hand, is a system which tends to confine the mind; to shut it up in what is written; to diminish its interest in the universe; and to disincline it to bright and enlarged views of God's works.—This effect will be explained, in the first place, if we consider, that the peculiarities of Trinitarianism differ so much from the teachings of the universe, that he, who attaches himself to the one, will be in danger of losing his interest in the other. The ideas of Three Divine Persons, of God clothing himself in flesh, of the Infinite Creator saving the guilty by transferring their punishment to an innocent being, these ideas cannot easily be made to coalesce in the mind with that, which nature gives, of One Almighty Father and Unbounded Spirit, whom no worlds can contain, and whose vicegerent in the human breast pronounces it a crime, to lay the penalties of vice on the pure and unoffending.

But Trinitarianism has a still more positive influence in shutting the mind against improving views from the universe. It tends to throw gloom over God's works. Imagining that Christ is to be exalted, by giving him an exclusive agency in enlightening and recovering mankind, it is tempted to disparage other lights and influences; and for the purpose of magnifying his salvation, it inclines to exaggerate the darkness and desperateness of man's present condition. The mind, thus impressed, naturally leans to those views of nature and of society, which will strengthen the ideas of desolation and guilt. It is tempted to aggravate the miseries of life, and to see in them only the marks of divine displeasure and punishing justice; and overlooks their obvious fitness and design to awaken our powers, exercise our virtues, and strengthen our social ties. In like manner it exaggerates the sins of men, that the need of an Infinite atonement may be maintained. Some of the most affecting tokens of God's love within and around us are obscured by this gloomy theology. The glorious faculties of the soul, its high aspirations, its sensibility to the great and good in character, its sympathy with disinterested and suffering virtue, its benevolent and religious instincts, its thirst for a happiness not found on earth, these are overlooked or thrown into the shade, that they may not disturb the persuasion of man's natural corruption. Ingenuity is employed to disparage what is interesting in the human character. Whilst the bursts of passion in the new-born child are gravely urged, as indications of a native rooted corruption; its bursts of affection, its sweet smile, its innocent and inexpressible joy, its loveliness and beauty, are not listened to, though they plead more eloquently its alliance with higher natures. The sacred and tender affections of home; the unwearied watchings and cheerful sacrifices of parents; the reverential, grateful assiduity of children, smoothing an aged father's or mother's descent to the grave; woman's love, stronger than death; the friendship of brothers and sisters; the anxious affection, which tends around the bed of sickness; the subdued voice, which breathes comfort into the mourner's heart; all the endearing offices, which shed a serene light through our dwellings; these are explained away by the thorough advocates of this system, so as to include no real virtue, so as to consist with a natural aversion to goodness. Even the higher efforts of disinterested benevolence, and the most unaffected expressions of piety, if not connected with what is called "the true faith," are, by the most rigid disciples of the doctrine which I oppose, resolved into the passion for distinction, or some other working of "unsanctified nature." Thus Trinitarianism and its kindred doctrines have a tendency to veil God's goodness, to sully his fairest works, to dim the lustre of those innocent and pure affections, which a divine breath kindles in the soul, to blight the beauty and freshness of creation, and in this way to consume the very nutriment of piety. We know, and rejoice to know, that in multitudes this tendency is counteracted by a cheerful temperament, a benevolent nature, and a strength of gratitude, which bursts the shackles of a melancholy system. But from the nature of the doctrine, the tendency exists and is strong; and an impartial observer will often discern it resulting in gloomy, depressing views of life and the universe.

Trinitarianism, by thus tending to exclude bright and enlarging views of the creation, seems to me, not only to chill the heart, but to injure the understanding. It does not send the mind far and wide for new and elevating objects; and we have here one explanation of the barrenness and feebleness by which theological writings are so generally marked. It is not wonderful, that the prevalent theology should want vitality and enlargement of thought, for it does not accord with the perfections of God and the spirit of the universe. It has not its root in eternal truth; but is a narrow, technical, artificial system, the fabrication of unrefined ages, and consequently incapable of being blended with the new lights which are spreading over the most interesting subjects, and of being incorporated with the results and anticipations of original and progressive minds. It stands apart in the mind, instead of seizing upon new truths, and converting them into its own nutriment. With few exceptions, the Trinitarian theology of the present day is greatly deficient in freshness of thought, and in power to awaken the interest and to meet the intellectual and spiritual wants of thinking men. I see indeed superior minds and great minds among the adherents of the prevalent system; but they seem to me to move in chains, and to fulfil poorly their high function of adding to the wealth of the human intellect. In theological discussion, they remind me more of Sampson grinding in the narrow mill of the Philistines, than of that undaunted champion achieving victories for God's people, and enlarging the bounds of their inheritance. Now a system, which has a tendency to confine the mind, and to impair its sensibility to the manifestations of God in the universe, is so far unfriendly to piety, to a bright, joyous, hopeful, ever growing love of the Creator.—It tends to generate and nourish a religion of a low, dull, melancholy tone, such, I apprehend, as now predominates in the Christian world.

SELECTIONS.

JOHN MILTON.

Milton's prose, till the publication of the work we advertise in this days paper, has been to the American public a hidden and inaccessible treasure. It abounds with noble passages and sentiments, however, with which we shall occasionally enrich our columns. The following is the manner in which he replies to the supporters of the English hierarchy, who maintained that if the establishment should fall, the rich and powerful would not educate their sons for the church. The extract contains the sentiments of a noble and generous spirit.

"As for your young scholars that petition for bishoprics and deaneries to encourage them in their studies, and that many gentlemen else will not put their sons to learning; away with such young mercenary striplings, and their simoniacal fathers! God has no need of such; they have no part or lot in his vineyard. They may as well sue for nunneries, that they may have some convenient stowage for their withered daughters, because they cannot give them portions answerable to the pride and vanity they have bred them in. This is the root of all our mischief. That which they allege for the encouragement of their studies should be cut away forthwith as the very bait of pride and ambition, the very garbage that draws together all the fowls of prey and raven the land to come and gorge upon the church. How can it be but ever unhappy to the church of England, while she shall think to entice men to the pure service of God, by the same means that were used to tempt our Saviour to the service of the devil, by laying before him honor and preferment? Fit professors indeed are they like to be, to teach others that godliness with content is great gain, whenas their godliness of teaching had not been but for wordly gain! The heathen philosophers thought that virtue was for its own sake inestimable, and the greatest gain of a teacher to make a soul virtuous. So Xenophon writes of Socrates, who never bargained with any for teaching them. He feared not lest those who had received so high a benefit from him, would not of their own free will return him all possible thanks. Was moral virtue so lovely, and so alluring, and heathen men so enamored of her as to teach and study her with greatest neglect and contempt of worldly profit and advancement, and is christian piety so homely and so unpleasant, and christian men so cloyed with her, as that none will study and teach her, but for lucre and preferment? O stalegrown piety! O gospel rated as cheap as thy master, at thirty pence, and not worth the study, unless thou canst buy those that will sell thee! O race of Capernaitans, senseless of divine doctrine." * *

"But they will grant, perhaps, piety may thrive; but learning will decay. I would fain ask these men, at whose hands they seek inferior things, as wealth, honor, their dainty fare, their lofty houses? No doubt but they will soon answer, that all these things they seek at God's hands. Do they think then that all these meaner and superfluous things come from God, and the divine gift of learning from the den of Plutus, or the cave of Mammon? Certainly never any clear spirit, nursed up from brighter influences, with a soul enlarged to the dimensions of spacious art and high knowledge, ever entered there but with scorn, and thought it ever foul disdain to make pelf or ambition the reward of his studies, it being the greatest honor, the greatest fruit and proficiency of learned studies, to despise these things. Not liberal science, but illiberal must that needs be, that mounts in contemplation merely for money. And what would it avail us to have a hireling clergy, though never so learned? For such can have neither true wisdom nor grace; and then in vain do men trust in learning, where these be wanting.

"And in matters of religion, there is not any thing more intolerable than a learned fool, or a learned hypocrite; the one is ever cooped up at his empty speculations, a sot, an ideot for any use that mankind can make of him, or else sowing the world with nice and idle questions, and with much toil and difficulty wading to his auditors up to the eyebrows in deep shallows that wet not the instep. A plain unlearned man that lives well by that light which he has, is better and wiser, and edifies others more towards a godly and happy life than he. The other is still using his sophisticated arts, and bending all his studies how to make his insatiate avarice and ambition seem pious and orthodoxal, by painting his lewd and deceitful principles with a smooth and glossy varnish in a doctrinal way, to bring about his wickedest purposes.

"A true pastor of Christ's sending, hath this especial mark; that for the greatest labors, and greatest merits in the church, he requires either nothing, if he could so subsist, or a very common and reasonable supply of human necessaries. We cannot therefore do better than to leave this care of ours to God. He can easily send laborers into his harvest, that shall not cry, Give, give, but he contented with a moderate and beseeming allowance. Nor will he suffer true learning to be wanting, where true grace and our obedience to him abounds. For if he give us to know him aright, and to practise this our knowledge in right established discipline, how much more will he replenish us with all abilities in tongues and arts, that may conduce to his glory and our good? He can stir up rich fathers to bestow exquisite education upon their children, and so dedicate them to the service of the gospel; he can make the sons of nobles his ministers, and princes to be his Nazarites. For certainly there is no employment more honorable, more worthy to take up a great spirit, more requiring a generous and free nurture, than to be the messenger and herald of heavenly truth from God to man, and by the faithful work of holy doctrine, to procreate a number of faithful men, making a kind of creation like to God's, by infusing his spirit and likeness into them, to their salvation, as God did into him; arising to what climate soever he turn him, like that sun of righteousness that sent him, with healing in his wings, and new light to break in upon the chill and gloomy heart of his hearers, raising out of darksome barrenness a delicious and fragrant spring of saving knowledge and good works.

"Such a high calling therefore as this, sends not for those drossy spirits that need the lure and whistle of earthly preferment, like those animals that fetch and carry for a morsel. No; she can find such as therefore study her precepts, because she teaches to despise preferment. And let not those wretched fathers think they shall impoverish the church of willing and able supply, though they keep back their sordid sperm, begotten in the lustiness in their avarice, and turn them to their malting kilns. Rather let them take heed what lessons they instil into that lump of flesh which they are the cause of, lest, thinking to offer him as a present to God, they dish him out for the devil."

FOR THE CHRISTIAN REGISTER.

The trial of Mr Elwal, for Heresy and Blasphemy at Strafford Assizes, Concluded.

THE TRIUMPH OF TRUTH.

After I had ended my speech, one of the justices of the peace, Rupert Hamphatch, got up, went to the judge, laid his hand upon the judge's shoulders, and said: my lord, I know this man to be an honest man; and what I say, I speak not by hearsay, but experience; for I was his next door neighbor three years. Another justice also spoke to the same effect. Then the Judge spoke to me: "Mr Elwall, I perceive you have studied very deeply into this controversy; but have you ever consulted any of our reverend clergy, and bishops of the church of England?" I answered, yes, I have: and among others the Archbishop of Canterbury himself, with whom I have exchanged ten letters, viz: four I have had from him, and six he has had from me. [At which words, all the priests stared very earnestly.] Well, says the judge, and was not the archbishop able to give you some satisfaction in these points, Mr. Elwall? I said, no; but rather quite the reverse; for that in all the letters I sent to the archbishop, I grounded my arguments upon the word of God and his prophets, Christ and his apostles; but in his answers to me, he referred me to acts of parliament, and declarations of state, &c. whereas I told the bishop in one of my letters, that I wondered a man of his natural and acquired abilities, should be so weak as to turn me over to human authorities, in things of a divine nature; for though in all things that are of a temporal nature and concern the civil society, "I will be subject to every ordinance of man for the Lord's sake;" even from the king upon the throne down to the lowest officer in the land; yet in things that are of a spiritual nature, and concern my faith; my worship of God, and future state; I would "call no man father here upon earth," nor regard either popes, or councils, prelates, or priests of any denomination, nor convocations, nor assemblies of divines; but obey God and his prophets, Christ and his apostles. Upon which the judge answered, well, if his Grace of Canterbury was not able to give you satisfaction, Mr Elwall, I believe I shall not; and so sat down and rested him.

Then he stood up again, and turning to the priests, talked softly to them. I did not hear what he said, or what they said to him; but I guessed from what the judge said next; for says he, Mr Elwall, you cannot but be sensible that what you have writ, being contrary to the received doctrines of the church, it has given offence to some of your neighbors, and particularly to the clergy; are you willing to promise, before the face of the country, here, that you will not write any more on this head? I answered, God forbid that I should make any such promise; for when I wrote this book, I did it in the fear of God; and I did not write it to please the church of Rome, nor the church of England, nor the church of Scotland; but to please that God who gave me my breath; and therefore, if at any time I find myself drawn forth to write in defence of this sacred first commandment, or any other of the ten, I hope I shall do it in the same spirit of sincerity as I have done this. And I perceived that the judge was not in any wise displeased at my honest, plain, and bold answer, but rather his heart seemed to be knit in love to me; and he soon declared me acquitted. And then the clerk of the assizes stood up and said, Mr Elwall, you are acquitted; you may go out of court when you please.

So I went away through a very great crowd of people, (for it was thought there were a thousand at the trial,) and having spoken long I was athirst, so went to a well and drank. Then went out of town by a river side, and looking about and seeing no one near, I kneeled down on the bank and sent up my thank offering to that good God who had delivered me out of their hands.

By the time that I returned to the town, the court was up and gone to dinner; a justice of peace and another person met me, and asked me to eat and drink with them, which I did; and afterwards, as I was walking along the street, some persons hove up a sash window, and invited me into them, and when I entered the room, I found ten or a dozen persons, most of them justices of the peace, and amongst them a priest, whom they called doctor. One of the justices took me by the hand, and said, Mr Elwall, I am heartily glad to see you, and I was glad to hear you bear your testimony so boldly as you did. Yes, says, another justice, and I was glad to see Mr Elwall come off with flying colors, as he did. Upon which the priest said, (in a very bitter manner,) "He ought to have been hanged." I turned to him, and said, Friend, I perceive, "thou dost not know what spirit thou art of; for the Son of man came not to destroy but to save," but thou wouldest have me destroyed. Upon which one of the justices said, "How now, doctor, did you not hear one of the justices say, that he was an honest man, and that what he said was not by hear-say, but by experience, and would you have an honest man hanged, doctor?—Is this good doctrine? So that the priest said but little more for some time.

So I took leave of the justices, and took horse for Wolverhampton, for I knew there would be great joy in my family; for the common people expected to hear of my being fined and imprisoned. But a farmer that lived near, who had been upon the jury at Strafford got to town before me, and the people went up and asked him, what have they done to Mr Elwall? have they put him in prison? He answered No; he preached there an hour together, and our parsons could say never a word. And there was great joy in my family, and among all my friends.—Praises, living praises, be attributed to that good God who delivered me out of their hands!

Christ never told us of that scandalous popish invention, of his human nature praying to his divine nature; but like a true obedient son of God, submitted to death, even that cruel death which the hatred and envy of persecuting wicked priests inflicted on him, because he had so plainly and truly told them all of their blindness, covetousness, pride and hypocrisy. And therefore God raised him from the dead; and for his faithfulness, God exalted him to be a prince and a saviour to all those who obey that pure doctrine which God gave him to teach; that denying ungodliness and sinful lusts, we should live soberly and righteously in this world. Then are we his disciples indeed, when we do those things which he has commanded. Then shall we be saved by doing the will of his Father who is in heaven, and therein Christ is the way, the truth, and the life; because no one cometh unto the Father, but by this way.

And as to the Trinitarians, nothing is more plain, than that they feed upon ashes; a deceived heart hath turned them aside, because they will not make use of those rational faculties which God has given them; nor say, "Is there not a lie in my right hand?"—Otherwise they would not flatter the humble Jesus, nor make the most high God to be a plurality of persons.

And as to the Holy Ghost, (their third God,) it is evidently no distinct person from God, any more than a man's spirit is a distinct person from a man; so that the spirit of God is God's spirit; as is manifest from reason and scripture; Gen. vi, 3, "My spirit shall not always strive with man." "And the spirit of God moved upon the face of the waters." And God made all things by the word of his power. So that the word of God and the spirit of God, are not distinct persons from God, but the power of God and the energy of God. So the word of a man and the spirit of a man, are not distinct persons from the man, but the man himself; if his word be false, or his spirit be wicked, the man is false and wicked.

The same degree of stupidity that leads Trinitarians to call the word of God, and the spirit of God, distinct persons, would lead them to call the wisdom of God, the goodness of God the love of God, the peace of God, the power of God, and the mercy of God, distinct persons; and make God to be a trinity of trinities; for it is certain God is expressly called by all those names.

But whosoever goes about to father this absurd and monstrous doctrine of the Trinity upon Jesus Christ, does egregiously abuse him;

who has told us plainly, "My Father is greater than I;" and that he could do nothing of himself; which is demonstration that he is not the supreme God. For we are sure that God is omnipotent, and can do all things of himself, being self-existent and independent, the supreme Creator of the universe.—And in this it is, that the Unitarians triumph as unanswerable, believing in Jesus Christ, who told us his Father was "the only true God," John xvii, 8. By these last words of Christ, I myself was convinced many years ago. E. ELWALL.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JANUARY 20.

Agreeably to the notice which appeared in the Register of January 6th, a Lecture was delivered on the Sunday evening following, in the church in Federal-street; and on he evening of the 14th instant, in Rev. Mr Ware's church. The first Lecture was delivered by the Rev. Dr Channing. The house was filled at an early hour, and at length became crowded to excess,—the aisles and pulpit stairs not excepted; and many who came were excluded for the want of room.

The sermon was from Luke xvii, 21, "The kingdom of God is within you." The object of the sermon was to show, that the great purpose of the divine dispensations and government, in relation to man, is the purification and exaltation of his moral nature;—that salvation and heaven are not the arbitrary reward of particular observances, but the appointed and necessary consequence of the right cultivation and discipline of the inward man—the conscience and the heart; that they consist not so much in escape from the consequences of divine wrath, or in reception to a *place* of rest and joy, as they do in the possession and exercise of heavenly virtues and affections, and in the exaltation and perfection of the soul. The inferences from the doctrine of the discourse were obvious, and of high practical importance, and were urged with great power and effect.

The Lecture on the evening of the 14th, at Rev. Mr Ware's Church, was by Rev. Dr Tuckerman, who was listened to with great interest and attention by a very crowded house.

We consider the institution of these lectures as an important movement in our churches. Their full attendance gives pleasing evidence of the interest taken in them by the public, and justifies the belief, that they will be highly salutary in their influence.

The lecture on Sunday evening next will be in the church in Federal-street, the services to commence at half past six o'clcok.

We have much satisfaction in being able to state, that Mr Caleb Stetson, from the theological school at Cambridge, has been unanimously invited to become the pastor of the first Congregational Church and Society in Medford.

We are happy to learn also, that Mr Samuel Presbury, from the same school, has been invited, by the Church and Society in Charlton, to become their minister.

We refer our readers to the remarks of our correspondent "Justice" in this day's paper, in relation to the late disturbances in the Friends' meetings at Philadelphia, as it is adapted to correct any unfavorable impressions in relation to Mr Hicks, which may rest on the minds of those who saw only the remarks in our last. To those who read the article relative to this subject, in the Register of the 6th inst. no vindication of the conduct of Mr Hicks will be needed. The christian forbearance and moderation which he is there stated to have manifested on the occasion, are worthy of all praise.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—A writer in the last Register, has directed the attention of your readers to the coldness of unitarian preaching; and makes a loud, and it would seem, rather a peremptory call, upon the public teachers of liberal religion, to clear themselves from the reproach. I do not regret to see the subject agitated; I rejoice, at any suggestion, which may lead to an improvement, in the services of the sanctuary.

But as a friend to the ministers of a faith, which has my warmest sympathy, I cannot remain silent, when a charge of this serious nature, is a "fact, confessedly undisputed." If the charge be true, it should be brought forward. I hope it will be brought forward, by friend and foe,—until the slumbers of the clergy are disturbed. But it certainly is not right, to fix the suspicion, before we are satisfied, that it is well-applied. It is unjust to impute to a body, the imperfections of a few individuals; to overlook the sincere and earnest eloquence, which is heard from so many of our pulpits, because others are deficient in warmth and energy. Neither are we authorized to declare a preacher destitute of genuine zeal, because he does not exhibit the fervor, which is said to be connected with Calvinism. The heart may throb warmly, with Christian feeling, though it has never been kindled, with sectarian fire.

If the charges of Layman Junior were fully made out, it could afford no just ground of triumph, to the enemies of our religious system. For the public have yet to learn, that the degree of zeal, is an infallible test of the excellence of a cause. Sensible men will mark the *kind* of feeling, rather than the *abundance*. They will recollect, that the most blinded partizans have been also the most zealous; that the loudest sound has often proceeded, from the smallest wisdom.—They well know, that turbulent demagogues have enlisted a greater array of strong feeling in a political faction, than is usually manifested in the calm and steady operation of a regular government. This fact, so conspicuous in civil history, is found also in the records of the church. Fanaticism has always appeared, with a more imposing retinue, and awakened more obvious passion in the community, than pure religion. The zealot, "who murdered virtue in the name of God," has been more loudly applauded, than the mild servant of Christ, who labored in retirement for the salvation of man. The heavenly-minded Watts, and the apostolic Doddridge,—men, whose names will be held in honored remembrance from generation to generation, for their supreme devotedness to religion,—never displayed a tithe of the fervor, which gave such brilliant eclat to the more questionable efforts of Wesley and Whitefield.

The best fruits of piety are often found united, with that constitutional mildness and modesty, which forbid the open display of deep emotion. The soul, warmed with the fervor of christian devotion, seeks the calm and sacred retreat, where it can pour forth its holy aspirations in stillness and peace, at the mercy seat of God. It does not call the attention of the curious observer to the hallowed feelings, which retire to the hidden sanctuary of the heart, as their selected abode. A man of a delicate mind, who cannot free himself from these impressions, will of course, preach with less outward shew of fervor, than the rigid Calvinist, whose purest original feelings have been broken in upon by the hard points of an iron creed, and who deems it his duty to declare to the world those secrets of the soul, which should be revealed only to the Father of spirits.

The peculiar doctrines, too, of Unitarians, modify their zeal. They do not, indeed, diminish a genuine and rational fervor, but they bring the feelings under the control of the conscience and the intellect. A preacher, who believes all mankind, except the few individuals, who have been supernaturally regenerated, to be under the wrath and curse of an angry God, must needs have the strongest emotions of his soul stirred up almost to bitterness. A feeling of personal indignation, must inevitably mingle itself with his denunciations of sin. How, indeed, can it be otherwise? He views the congregation he addresses, as wielding the arms of rebellion against the King of Heaven; he comes an ambassador of Christ, to declare the terrors of the violated law; and he cannot but speak, with a tone of awful, it may be, apparently, of vindictive authority. He regards himself as standing between the dead and the living; the bottomless pit is before him, and the enemies of God behind him; he is sent, to interpose between them and the devouring flames, lest they should be utterly consumed by the fire, which the breath of the Almighty has kindled.

These views, must excite, a vehement and terrifying, but not, I am persuaded, a truly Christian zeal. And, can it be believed, that they are so beneficial to the religious interests of society, as those more simple and scriptural doctrines, which are maintained by unitarian preachers; which lead them to come to us with the glad tidings of salvation upon their lips, and the mercy of God, to the repenting sinner, as the great message, with which they are entrusted. The liberal minister, does not hesitate to declare, the appalling doctrine of the Bible, that there is a fearful curse awaiting sin; but he feels, too, that Jesus has come to make his blessings known, far as the curse is found. He addresses his people as the children of one common Father, the subjects of the mild and equal government of God; with frail and imimperfect natures; liable to be ensnared by temptation, and exposed to the corruptions of the world; called to work out their own salvation; and encouraged, by the gracious promises of the Gospel, to a patient continuance in well doing. He knows that God is love, and delights in the virtue and in the happiness of the creatures of his power. It is these touching and glorious views, which fill his soul with light and spread joy over his countenance. He feels, in the very depths of his heart, the power and loveliness of that religion, which it is his privilege to preach; but he feels, at the same time, that the pulpit is not the place to play off the poor tricks of noisy declamation, to develope the workings of a boisterous zeal—or to kindle the fires of excited passion; but, with the calm and chastened fervor of a sound mind, to persuade immortal beings, to love the Lord their God, with all their affections and all their understandings; and to love their neighbor as themselves.

The great objects of preaching, moreover, are so differently regarded by the Unitarian and the Calvinist; that their different modes of expressing zeal should excite no surprise. Our ministers wish to elevate man's nature to its highest perfection. The Calvinist proposes to engraft a new nature upon the ruins of the fallen soul. He regards religion, as a separate, supernatural principle, infused, by the immediate hand of God, into the original elements of the mind. The Unitarian, on the contrary, regards religion as a necessary part of the human constitution, which must be developed, cherished and strengthened. He would have it blended with the whole texture of the character,—pervading every inward feeling—diffusing light and beauty through the soul, rather than an adventitious appendage artificially laid on the outside. He deems highly of the modest and unpretending virtues, which unnoticed by the world, come up for a memorial before God. He regards the quiet happiness and purity of the domestic fireside, as the best soil for the growth of heartfelt piety. He wishes to see the mind softened, and improved, by the gradual influence of religion, and not suddenly agitated by unnatural excitement. He thinks, as has been well expressed by a venerated disciple of our faith, that the object of religion is to make men better, and that goodness consists in being good. He wishes, in a word to build up, not that kingdom, which cometh with observation; but the kingdom of God, which is within. Hence he preaches moral sermons, addresses the understanding, appeals to the affections, with deep and earnest feeling, but without the overflowing zeal of the Calvinist, who thinks he has made no proof of his ministry till he has disturbed the order of society, by introducing a strange and pernicious excitement.

It may be said, that this chastened zeal of the Unitarian is not adapted to the awakened spirit of the age. But, though the feeling of the age is awakened, its reason is not put to sleep. Men, still, need the ministrations of good sense, to temper the prevailing fervor. And if a taste for mere excitement begins to appear it should, by all judicious efforts, be discouraged. The preacher, who is so lost to self-respect and to a regard for his sacred office, as to become a pander to the thirst for strong emotion, without a corresponding exercise of the intellect—be he a Unitarian or a Calvinist—I hold, is unfit for his profession, and is an injury to religion.

The charge of the inefficacy of liberal preaching is false, and I repel the accusation with firmness,—for it is no slight reproach,—and it has been hastily alleged. When I know of numbers, who profess to have been first impressed with a sense of the realities of religion, to have been instructed in the way of salvation, to have obtained joy and peace in believing, and who are now rejoicing in hope of the glory of God, and who give every evidence, that they are experienced and improving Christians; (and all under the influence of unitarian preaching,) I want words to express the injustice of those, who say that our views of the gospel, are destitute of vital power to awaken, console and sanctify.

I would then, in one word, reply to those who reproach our clergy, with want of zeal; that their calmness proceeds from a deep and holy feeling within, which prevents them from adopting the extravagances of Calvinism. I firmly believe, that as a body, they have more of the pure and refined zeal of the gospel—more practical energy and lasting fervor, than can be produced by the mysteries of a revolting faith. If some individuals are cold and inefficient in the pulpit, they would be so in any situation; it is their personal fault or misfortune; it is not the result of a belief in liberal Christianity.

P.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I noticed, with pleasure, your editorial remarks in the last Register, upon the late proceedings at the Friends' Meetings in Philadelphia. The representation of the highly indecorous conduct of certain persons present, copied into the Register from the "Christian Inquirer," of New York, cannot but give pain to every friend to good order, to freedom of speech and to the sacred rights of free inquiry. Yet, I think your remarks were too sweeping, and did not properly discriminate in favor of the venerable Speaker, ELIAS HICKS.

From the statement copied from the "Inquirer," it appears that Friend Hicks on the occasion, fully exemplified the spirit of his divine Master, from first to last. It appeared that the speakers opposed to him, by using the same language, at the different meetings, evinced that they had consulted together previously, and agreed on the remarks to be publicly offered. Further, as I am well informed, friend Hicks advanced no peculiar doctrines, that could provoke a reply, at either of these meetings; yet, was pointedly attacked on the ground of the doctrines he was known to support. This was a gross deviation from the *meekness and charity*, for which the Society of Friends have been so eminently distinguished. How does this venerable minister of Christ meet the unprovoked attack at the first meeting? "He partly rose and mildly remarked, in substance, *that he was willing to leave all that had been said, to the consideration of those present.*"

When the attack was made upon this exemplary man, at another meeting in the city, the feelings of the people, for a few moments, became uncontrolable, and were expressed very indecorously. It is due to the Friends, here to add, that the two meetings were thronged, and embraced a large number of persons from the other religious societies in the city. Hence the reproach must be shared by them with the society of Friends. On this painful occasion, the venerable Hicks rose, earnestly and pathetically interposing, and intreating, till he succeeded in composing the multitude, and restored order. His conduct under these various trials, both from enemies and friends, cannot but increase the general estimation of this eminent man, as a follower of Christ, and as a teacher of the pure doctrines, precepts, and spiritual temper of his gospel.

JUSTICE.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—Perhaps there arefew, who have not remarked with what awakened feelings every one is inclined to speak of the scenes of our revolution. An intense interest gets hold of our hearts on the slightest allusion to the days which, in the proverbial language of us all, were "the days which tried men's souls". The aged feel it, because it brings back to their fading memories the sacrifices which a strong sense of duty compelled them to make over comfort and ease. And all others are alive to it, because "they have heard with their ears, and their fathers have told them," of the trials and sufferings which came unbidden to every dwelling and turned all hearts to rest on God, as in the hour of danger, children gather round a mother for protection.

To these scenes, it is well now and then to recur. The burden of pain we know was then heavy on all—but we cannot feel how dreadfully it bore on the few—how sorrowfully individual strength was crushed—how bitter were the dregs which fathers, and mothers, and sisters were compelled to drink—and how many homes became for a long time the abodes of affliction.

It was at the close of a sabbath day, not long after the commencement of hostilities, that a warning was brought to the town of —— to furnish forth a company of militia men to march the next day to —— to defend the place from the attack of its foes. This demand made upon the inhabitants of a town, rather in the interior of the land, and particularly distinguished for the union which existed there, had a very different effect on the several families which composed it.—With some there was a wonderful animation at the thought of marching off and leading a camp life, and being engaged too, as they thought, in the defence of right, and their whole souls were wrought up to enthusiasm, with the patriotic feeling which came over them. On others the call fell sadly; for to comply with it was to be to them—it may be alone—the interruption of happy hours and days of quiet; and though no one would shrink for a moment, yet a sort of palsying fear came over the mother and the maiden as each thought of the uncertain fate which was to attend the son or the brother, or one still dearer and closer to the heart than either. With the other sex there was more of stern resolve, and of victory over feeling;—but in that place, many a father was found whose lip trembled as he spoke, that evening, to his son of the preparation he must make for the demand made of him;—and many a one repressed the rising fear, that, of the youthful band, who, the next morning, should march off in living strength, under the ensigns of battle, many had enlisted in that last war "in which there is no discharge."

But to the youthful spirits who were to form that gallant band no discouraging word was spoken. In every dwelling there was busy preparation—father's, superintending—mother's, anxious that their sons should have all to carry with them they could have—sisters, seeking to find out little wants, and untired in supplying them—brothers, officious and asking a thousand questions, and domestics eager to give their aid to those who must soon be deprived of their services.

My story will be mostly confined to two families, particularly affected by the military preparation then and there making. A son of Squire ——, a young man of fine character, was to be one of the militia-men in the next day's march. The old gentleman, his father, was one of those men of sterling sense, who, though rugged in exterior, possess much that is noble and cultivated within. He was fond of Henry, and was perhaps as sensible and as anxious of the danger which awaited him, as others, who expressed much more solicitude. Henry was the mother's joy and the father's hope—and his departure must cause a breach in the circle of an affectionate family.

"Henry," said the father, after the evening's preparation, "you will go to night and take leave of Dr ——, for in the morning you will hardly have time. The urgency of the occasion will excuse the hour;—and I 'll wait prayers for your return."

The mother followed him to the door, and as the name of Isabel sounded in the Squire's ears, he continued, "better as you return from the minister's."

Henry had indeed something more to do than to bid farewell to those at home, and at the good minister's, where his father was so anxious he should go. At another place, his second home, he must make a parting call; and to do this was found to be not the lightest in that evening's troubles.

In the other family, just alluded to, the affection and pride of the parents' rested on two beautiful daughters, with whom Henry had passed much of his hitherto happy life; and thither, after the parting shake of the hand with the minister, were his steps directed. As he approached the house, the fireside circle was seen through the window, and never before as it seemed to him, had he come to it with such sad forebodings.—The daughters, Isabel and Mary,—the father and mother were earnestly engaged in conversation about the approaching march.—"Why, here you are now, Henry, glad to see you," said the Father, as all rose to welcome him. "Tell us are you one of the drawn-men? We were just saying, we should be sorry if you must be one to go." "Oh yes, sir," said Henry, as he passed through the usual salutation, and took his accustomed seat between Isabel and Mary. "I go early in the morning," adding with marked emotion, "but then the cause you know, sir." "That's well," said the old gentleman rising, "I am proud of you, Henry," at the same time patting his shoulder, "It is well that same spirit is universal."

The mother and the daughters were now full of anxious inquiries, and more anxious looks. Isabel spoke the least, as the love which is strongest and deepest, is always the most silent. It is enough to say that their attachment had been long and mutual, and of that kiud which had become stronger from the interest which the parents on both sides had taken in it. The object of Henry's visit will therefore have been guessed at before this. It was to bid farewell to Isabel, the object of his first love, and to the friends he had been often with in sorrow and in joy.—The hour he spent with them passed speedily away. As he rose to depart, the father said, "my blessing go with you." The mother gave him a charge to be careful of himself. The girls clasped his hands. Isabel held in one hand a little red Bible Henry had given her long before, and in the other, his hand, which had been promised to her with his heart.—I have often thought, but perhaps it is a foolish superstition, when great danger or death await us we are not unfrequently apprised of our fate. Either from a love of the marvellous, or because the case was really so, the latter I shall believe—when the story of Henry is told, it is said also, that in taking leave of Isabel, he pointed to the Bible and said, "It may be that I shall never return. That sacred book will be to you, Isabel, a memorial of me. And, Mary," he added, "you have the turtle-shell seal. Your father and mother have memento enough in the memory of the happy hours I have spent with them." From both he received a parting token of affection and friendship, and from all, the promise of being remembered. Tears rolled down his cheeks as he left the house; and wiping them away as he thought of his duty—he hastened on, and reached home in time to join with the family in the evening devotion.

Early the next morning was the sound of the roll-call heard on the plain. There was busy stirring of people in the town that morning. There were anxious looks and running to and fro, and hearts beating high. Some of the old came out to look at the martial appearance their grand-sons made, and fathers were intent on the scene, and the young were there to gaze and wonder. The sun rose in splendor, and shining on the burnished arms of the long extended band gave them a most glorious appearance. They started off in their march with drums beating and fifes playing, and arms glistening. It is recorded, that when they reached the Squire's house, he came out to meet them. Suddenly the music ceased. They halted for a time, while he spoke a few words to them; at the same time, adding to his son, "Henry, be a man and do your country honor, or else never let me see your face again." And then they struck up again and marched off. They were watched till they were out of sight, and till the last sound of the drum had died away on the air.

Thus much had I gathered from an interesting old landlord of an inn, where I had occasion to stop, not many years ago. While standing at the door, engaged in conversation, we were suddenly interrupted by his being called within to attend upon another guest. My attention, however, was quickly taken up in watching the conduct of a female, who, that moment entered the yard, with a book under her arm, talking incoherently to herself. I could not but observe in her general appearance, many marks of earlier beauty, which was now faded away. In particular, her dark eye, and hair still black, and a set of perfect teeth, though age had left wrinkles on her forehead, were too striking to pass unnoticed. She looked me in the face with a wild stare, and passing on, conferred the same compliment on my horse, and then left the yard. The landlord returned, and as he had taken some interest in my curiosity, to learn what he could so easily relate, began again to speak of the same subject with the abruptness with which he broke off. "But he was shot—two others with him. It was a melancholy time when they were brought home, and we had a sorrowful funeral when we buried them." After a moment's pause, he continued, "But our burying-yard is near by—if you think you have time, we'll just step over and see their graves." As may be supposed, I accompanied my host in his proposed walk.

Scarcely had we left the yard of the Inn, when before us was seen the female to whom I have just alluded. "There is the *maniac* now," exclaimed the landlord, so he was pleased to call her. "That person before us is the Isabel, whom Henry visited the night before his march. She is the last of her family, and of his no one survives." "But my friend," said I, how — "*How* she came as she is I leave you to conjecture—and of other incidents, which occurred relating to both the families, it would take too long to speak. We about here are accustomed to her conduct, and are not so much struck by it as is every stranger who happens to see her. The Bible under her arm, (for it is one,) is the same Henry left in charge with her. Wherever she goes, she takes that with her, and for years has not been seen without it. But here is our grave-yard," said he, at the same time springing over a ruined wall. I followed him to a retired corner, where three grave stones placed along in order, stood at the head of the mounds, which years before had been so carefully raised over the youthful warriors. With the stone by the grave of Henry ——, I was most interested, and was earnest to decipher what was its inscription. But little of what was once legible could then be discovered. The moss had grown thickly over the epitaph, and after much rubbing, his name only, and "aged twenty" "in the cause of his country," were all I could made out.—Just behind me, as I rose up, I perceived the *maniac* standing by the wall, over which we had entered. From her littte Bible she began reading portions from the interesting account there given of the raising of Lazarus. Then closing the book she cried "He is dead, you can't shoot him now. Maybe

you would like to have another shot at him. But he has been there forty-five years the fifth of next December, at five o'clock in the afternoon." For myself, I can look on death and sickness in all their frightful forms, and, though trembling, can brave somewhat of danger—but I cannot look on those, without shuddering, and weakness, and the loss of courage, for whom "the golden bowl has become broken," and in whose secret chambers, wildness and distraction have usurped the throne, where reason was designed to reign.

In a few minutes, I was on my way towards the place of my destination—and after the absence of a few weeks, on my return homeward, I learnt from the host of the inn, that the crazy Isabel was dead and had been buried by the side of her young hero. The rest of my journey I had subject enough for contemplation. My mind was full of what I had seen and heard. I tried to reason on the blessings of free institutions, and the glory of a free land. I was musing on the "name and the praise we had among the nations of the earth"—but my thoughts continually recurred to the price they cost us. I thought of parents, who looked forward to joy, but who went down to their graves with hopes disappointed and with sorrow resting on their grey hairs. I thought of blighted affection, and the early whispers of tenderness, which had ended in tears and the desolation of the heart and the ruins of the mind. I thought of the morning, beaming with promise,—and the despair and wretchedness, which sometimes succeed to our brightest expectations—and amidst all my reflections I could only rest steadfastly on the promises of Him who hath ordered and who will order all things for the wisest and best of purposes. As for "his judgments" they "are unsearchable, and his ways past finding out."

E. Y.

FOR THE CHRISTIAN REGISTER.

ROBBERY.

The term *robbery*, is applied to various crimes. One man is robbed of his money; a second is robbed of his good name; a third is robbed of his life. Of the several species of robbery it is not always easy to determine which is the more criminal. In comparing and estimating different crimes, several things are to be considered,—as the value of the thing taken, the injury done or attempted to be done, and the temper and motives of the robber. But as "a good name is rather to be chosen than great riches," to rob a man of a good name is a greater injury than to rob him of his money. Whether robbing a man of his life is a greater injury than robbing him of a good name, may be doubted. A good man would esteem the loss of life as a less evil, than the permanent loss of a good character. No other vice, equally injurious, is so much practised, and so little reproved as detraction, or endeavoring to take a good name. Private slander may be compared to private theft or robbery, and public defamation to highway robbery; but we should still keep in view, that taking from a man a good reputation is a greater evil than taking his property. Now, observe the state of things in our country. If a man is detected in an attempt to steal property, he is very sure to be punished; yet people can sit very quietly to hear defamation. If a highwayman knocks down the traveller, and takes his purse or his pocket-book, an outcry is raised, and hundreds are ready to arrest the robber.—But another highwayman may in a newspaper attempt to knock his neighbor down, and to take from him a good name—which is better than silver or gold,—and yet half of the community may applaud the deed! In a time of political party dissentions, such detestable robbery seems to be regarded as just and laudable; and too many writers of each party feel at liberty to do what they can to destroy the reputation of all the public men among their opponents. Yet this is a species of highway or highhanded robbery, more injurious to society than all the robberies of the mail that have ever occurred in our land.

Similar robberies have often been practised in religion, or rather in religious controversies, between Christians of different sects. How often have pious and benevolent men been reproached as immoral, and as enemies to religion, for no better reason than their dissent from the opinions of the majority? In former times the Papists doomed all the protestants to perdition, as heretics; and the protestants too generally retaliated the wrong, by rendering evil for evil. The Armenians, the Quakers, and the Baptists, were in like manner denounced and defamed. In more modern times, the Trinitarians endeavored to destroy the reputation of all who dared to dissent from their creed, by representing them as infidels, or enemies to Christ and his religion. For several years I had entertained a hope that this species of highway robbery had lost its reputation, and that Christians of different opinions had discovered the antichristian nature of such revilings. But in the last Register for 1826, I saw it stated that one editor had accused another with "unblushing falsehood!" This I could not but regard as evidence that party passions had again risen to a height which God might disapprove, and which all his friends should deplore. How much more of the christian spirit would have been displayed, had the accusing editor first gone in a private and friendly manner to his brother, and told him the suspected fault, and thus have given him a fair opportunity to *explain* or to *retreat*. Has the law of Christ in this particular been repealed? or have the editors of newspapers obtained a dispensation, so that they can safely treat the precept as not in force? Another precept also occurs, "All things whatsoever ye would that men should do to you, do ye even so unto them." No paper is worthy to be called a *religious paper*, which is not conducted on this principle; and a disposition which treats this command with disregard, is far more criminal than any mere error of opinion. But I shall not presume to say what allowance ought to be made for the prejudices of a man, who may think that he does God service in violating his commands. The prejudices of a Paul were once violent, but he "*obtained mercy.*" I hope it will be so with many others.

DODDRIDGE.

CONGRESSIONAL SUMMARY.

IN THE SENATE.

[From Jan. 8 to 13.] The subject of measures for obtaining indemnificaton for French spoliations since the year 1800 was agitated; a memorial having been presented from merchants of Philadelphia, praying for the appointment of a special Minister to France to accomplish the object.

The petition was referred to the committee on Foreign Relations.

The vote rejecting the Arkansas and Louisiana Road bill, was reconsidered and laid on the table.

A bill was passed to be engrossed, authorizing the removal of causes from Circuit Courts in one state, to District Courts possessing the powers of Circuit Courts in another.

The resolution proposing an increase of the salary of the Post Master General, was agreed to.

On Tuesday, the bill providing for the location of townships in Florida, in aid of the Deaf and Dumb Assylum of Kentucky, was read a third time and passed.

On Wednesday several Land Bills were reported discussed and passed stages. The bill for the sale of reserved Lead Mines was reported, and laid on the table.

A bill to distribute certain portions of the revenue among the several states was reported by Mr Dickerson, and ordered to be printed.

The bill to provide for Reports of the Decisions of the Supreme Court was ordered to be engrossed.

On motion of Mr Benton, the Senate went into consideration of Executive business, and then adjourned.

HOUSE OF REPRESENTATIVES.

[From Jan. 6 to 13.] Several resolutions were offered and disposed of, among which was one for a report of a list of the surviving officers of the continental establishment, who were not now on the pension list.

The Committee on Indian Affairs were instructed to inquire into the expediency of appropriations for removing the Chickasaw and Choctaw Indians beyond the Mississippi.

Six petitions were presented from the woolgrowers and manufactures of different counties in Massachusetts and Vermont.

The bill relative to the sale of the Missouri Salt Springs was referred to a committee of the whole.

The resolution relative to an inquiry into the expediency of removing the Choctaw Indians was agreed to. A motion respecting the reduction of duties on salt, brown sugar, teas and coffee, was ordered to lie on the table.

Considerable debate took place on a motion for inquiry respecting the appointment of Charge d'Affairs, and their salaries.

In this debate Messrs Forsyth, Blair, Webster, Everett and Buchannan engaged with earnestness.

The bill making appropriations for the payment of Pensioners was considered in committee of the whole, reported and ordered to be engrossed.

A bill further to amend the Judicial System of the United States was reported, read twice, and made the order of the day for Jan. 12.

Several bills were reported, which will be noticed when considered.

The bill for the relief of the survivors of the Revolutionary army was considered. A motion for a recommitment of the bill was debated, but not decided when the House adjourned.

STATE LEGISLATURE.

IN SENATE.

On Wednesday the 10th inst. several bills were reported, read a first time and several petitions received and committed in concurrence.

The Senate refused to concur with the House on the subject of altering and repealing the Militia Laws, and referred the subject to the standing committee on the Militia.

A Message received from the Governor relative to State Lands, was referred in both Houses to the committee on Public Lands.

The following bills passed to be engrossed.—Beverly Marine Insurance Company additional; First Universalist Church in Nantucket, incorporated; Amherst Ministerial Fund, incorporated; and Chatham and Warwick Manufacturing Company, incorporated bills.

On Saturday the 13th. A motion was made for inquiry respecting the expediency of alterations in the laws relating to the taking of depositions. Several bills from the other house were received and committed. Bills to incorporate the Bemis Manufacturing Company, and additional to Ware Manufacturing Company, incorporated act; and to authorize E. Baker to sell real estate, passed to be engrossed.

The Senate concurred with the House in the appointment of a committee to consider the subject of the termination of the Bank Charters of this Commomwealth.

Several petitions and remonstrances were committed.

On the 17th the Senate, on their part made choice of Hon. John Mills, the President of their body as a Senator in Congress for the next six years. Mr J. Mills had 26 votes, and Mr E. H. Mills 9.

As the election of the two Houses falls on different persons, there is no choice.

IN THE HOUSE OF REPRESENTATIVES.

On the 10th, several petitions of a local nature were presented, read and committed.

The bill to provide for the establishment of Poor Houses and Houses of Industry in the several counties was taken from the files, and commitied.

Messrs Holden, Cummins, and Turner, were appointed to consider the expediency of passing a law more effectually to prevent the increase of State Paupers.

Messrs Davis, Choate, Wright, Thayer, and Damon, were appointed a select committee on so much of the Governor's Message as relates to the depressed state of our Woollen Manufactures.

Tuesday the 16th was assigned for the election of a United States Senator.

On Saturday a committee was appointed on the subject of salaries to County Attornies and Clerks. Several petitions were committed. The consideration of the Report of the Committee on Vacancies was indefinitely postponed.

A petition was received praying provision for the survey of a *Rail Road* from Boston to the Hudson, and one for the encouragement of broad wheels.

Agreeably to appointment the House proceeded to the choice of a Senator in Congress for six years from March next. The number of votes was 200, of which the Hon. Elijah H. Mills had 106 and was declared elected on the part of the House. The Hon. William Jarvis had 67 votes.

A petition was presented and laid on the table respecting the extension of the Hampshire and Hampden Canal.

FOREIGN INTELLIGENCE.

West Indies. The Mexican Fleet, consisting of 1 frigate, 2 brigs, and 8 schooners, commanded by Com. Porter, sailed from Vera Cruz on the 8th Dec.

By a private letter we also learn that the Commodore on reaching the neighborhood of the Havana, sent in a challenge to the Spanish Admiral, who refused to notice it. An embargo of five days was ordered by the Spanish Governor. Porter then captured a Spanish merchant ship and departed. On hearing this, Admiral Laborde immediately set out in quest of Porter with 3 frigates and 3 brigs. The next arrival may bring us an account of a sea fight.—*National Adv.*

South America. Considerable outcry has lately been made against Bolivar, as intending to usurp the supreme authority. At this distance, however, and unacquainted as we necessarily must be with the character and circumstances of the people whom he has done so much to raise and save, we are not well qualified to judge what measures may be temporarily necessary on his part to prevent the recurrence of anarchy and internal contentions. Letters from Carthagena state that on his arrival at Bogota he took decisive measures to restore order. That he abolished several expensive offices, reduced the army to 6000 men, and increased the pay of the officers of the navy 100 per cent. It is stated that a convention of the people is to be called. A proclamation of Bolivar was enclosed in some of the letters received. We give the following extract from it.

"The national voice obliges me to take upon myself the supreme command; I abhor it mortally, since by that I am accused of ambition and an attempt at monarchy. What! Do they think me so mad as to degrade myself? Do they not know that the destiny of *Liberator* is more sublime than the throne?

Colombians: I return to submit myself to the insupportable weight of magistracy; for, in moments of danger, to give it up were cowardice, not moderation; yet count on me only until the law or the people recover their sovereignty. Permit me then to serve you as a plain soldier, and a true republican—as a citizen armed in defence of the beautiful trophies of our victories—your rights.

BOLIVAR."

From England. The rumor to which we alluded in our last of several British ships of war and troops having been ordered for the Tagus, is confirmed by late arrivals. On the 11th Dec. the King transmitted a Message to the House of Commons, stating that he has received an urgent application from the Princess Royal of Portugal, claiming, agreeably to the conditions of the treaty existing between the two Governments, the aid of England against the hostile aggressions of Spain.

It appears that Portuguese deserters had not only organized themselves within the Spanish territories, and under the eyes of the Spanish authorities, but have been furnished with arms by the Spaniards. A formal attack was made on the constitutional garrison of Braganza, on the 20th Nov.

The King recommended the taking of measures for the support of the government of Portugal in the defence of her territories.

Mr Canning moved an Address in reply to the King's Message, and in favor of a compliance with his recommendations. The motion he supported in a long and able speech. Sir Robert Wilson, Mr Brougham, and a large part of the opposition coincided with Mr Canning in his views on the subject. The Address to the king was carried almost unanimously.

The troops to be despatched in the first instance are 5000. Two regiments are also to be sent from Cork, and two from Gibraltar.

The Parliament was adjourned on the 13th Dec. to the 8th Feb. The adjournment was moved on account of the indisposition of Mr Canning.

There can be no doubt that the King of Spain is knowing and consenting to the movements against Portugal, if not actively encouraging them. Of the real source of these disturbances there seem to be different opinions. A letter from London of Dec. 14th, received in New York, says, "It is generally believed that France is at the bottom of the aggressions upon Portugal, notwithstanding her protestations to the contrary. Judging from appearance, I should say we are likely to have a general stir on the continent, although many think the steps taken by ministers will be the only sure way to prevent it."

France. The Session of the French Chambers was opened by the King in person, on the 12th Nov. In his Address, the King proposes an alteration of the laws respecting the forests, and the rules of military judicatures. He recommends also a further regulation of the liberty of the press. The laws for the suppression of the slave trade he states to be inefficent, and that he shall propose a bill which shall prevent their future infringement with impunity.

Outrage at the Sandwich Islands. A report sometime since reached this country of a gross outrage having been committed against the chiefs of the Sandwich Islands, by the crew of the American schooner of war, Dolphin. The report was not at first credited. It was not believed that any vessel of our navy would be guilty of so inexcusable and scandalous a transaction as that complained of. A late letter from one of the Missionaries, has however confirmed the report. The New York Commercial Advertiser says in relation to this letter, it "perfectly satisfies us of the truth of the fact, and of the general merits of of the case." The following further statements are from the same paper.

"From this letter, and from other creditable and decided evidence on the point, we do not hesitate to assert that the missionaries had been before, and were at the time, acting only in their appropriate character and sphere—that there was no interference on their part in the commercial or civil affairs of the government, and that the aggression on the rights and laws of the nation—the fault and the infamy—belong exclusively to the commander and crew of the Dolphin.

It is a fact extensively known, that the intercourse of foreign vessels with the Islands of the Pacific, is attended with the most unbridled and most unblushing licentiousness, and at no place was this licentiousness more unlimited and more barefaced than at the Sandwich Islands. The establishment of a mission of christian ministers and teachers there, as might well be supposed, soon threw light on the existing abominations of the land, even in view of the heathen themselves, and in the course of a very few years, the leading persons in the government became so fully convinced of the disgrace and enormity of prevalent habits of open licentiousness, that they determined to suppress them. A law was accordingly made and proclaimed nearly two years since, prohibiting native females from going on board ships for the purposes of vice—the penalty was the displeasure of the chiefs, and imprisonment.

"It was the existence of this law, as it appears, and the strictness with which it was enforced, that excited the riot. And we are sorry to perceive, from Mr Richards's letter to how great an extent the Captain of the Dolphin was accessory, by his example, in the insult and violence of his crew."

It appears that after considerable unsuccessful effort to have the law in question repealed, the crew attacked the houses of the chief and of one of the missionaries, broke in the windows with clubs, and threatened the lives of the missionaries, if the law was not repealed. Under these circumstances, the principal chief being sick, and the others fearing the consequences of a further refusal, the law was partially repealed.

In reference to this subject generally and to the letter of Mr Richards, the Commercial Advertiser proceeds to say,—

"After this and the other testimony before the public, we have no hesitation in saying, that the Head of the Navy Department should cause an immediate investigation in regard to the conduct of the commander of the Dolphin.

Constantinople. The Austrian Observer of the 3d Dec. gives an account of letters from Constantinople to Nov. 10, when all was quiet there, though to multitudes it was the quiet of death. About 6000 had been decapitated and many thousands drowned since the commotions of the 18th and 19th of Oct.

Greece. Under the head of Vienna, Dec. 1, we have the following,

"The death of Goura is confirmed by accounts from Smyrna, of 3d Nov. Some say he was murdered by one of his own soldiers, while pointing a cannon at the enemy; others, that he was killed by a bomb. The seige of the Acropolis was carried on with great activity by the Seraskier, Redschid Pacha. Unfortunately, many of the monuments of antiquity, particularly the Parthenon, had suffered considerably by the bombardment. According to positive accounts, another attempt to relieve the Acropolis, on the 21st of October, had been defeated by the besiegers. The Greeks, however, are said to have succeeded in throwing 200 fresh troops into the citadel."

SUMMARY.

Three newspapers have been recently established in Kentucky; "The Focus," at Louisville; "The Spirit of Seventy-six," at Frankfort; and the "Journal," at Flemingsburg. The two first of these, says the Chilicothean, "have assumed the livery of the administration, and the last that of the people's party; and all are distinguished for devotedness, zeal, and ability.

Mr John P. Cleaveland, late Mathematical Instructer at Exeter Academy, has been unanimously invited to become the pastor of the church and society, lately under the care of Rev. Mr Cornelius of Salem.

The nett profits of a benefit at the Philadelphia Theatre in favor of the Greeks amounted to $500.

Legislatures. The winter session of the General Assembly of North Carolina commenced on Monday the 25th ult. at Raleigh. Bartlett Yancey was elected Speaker of the Senate, and John Stanley, Speaker of the House of Representatives. The New York Legislature is now in session.

Delaware. In the Legislature of Delaware, on the 12th instant, H. M. Ridgley was elected a Senator to Congress, to supply the vacancy occasioned by the death of Hon. N. Van Dyke, and Louis M'Lane was chosen a Senator for six years from the 4th of March next. Both these gentlemen are said to be opposed to the present administration.

Greek Cause. The enthusiasm of the French nation in the cause of Greece continues unabated. The ladies have sold (for the benefit of that country) their embroideries and paintings; one gentleman gave his whole library to be disposed of for their benefit. The receipts of the Greek committee from the 13th to the 24th of November amounted to 4,307f. 45c.

To Correspondents. Our correspondent under the singnature of "Caution" is thanked for his communication. We regret the necessity of deferring it til our next. We had one communication on the same subject in type, when it was received, and the space commonly allotted to this department was already so full, as to exclude some articles of editorial matter intended for this paper.

Aqua Homo, P., A. C. and Layman Junior, are received.

MARRIAGES.

In this city, by the Rev. Mr Lowell, Mr William F. Whitney, of the firm of Delano and Whitney, to Miss Frances A. Rice, daughter of David Rice, Esq.

DEATHS.

In Hingham, Mrs Mary P. Shute, aged 27, wife of Capt. Charles Shute.

On board ship Florina, from Charleston, at Lewistown, the 6th inst. Lieutenant H. Dulany, of the United States Navy. He had long suffered under a pulmonary complaint.

MILTON'S PROSE.

JUST Published by BOWLES & DEARBORN, 72 Washington-street, Boston, "A Selection from the English Prose Works of John Milton. With a Preface, by *Francis Jenks.* 2 Vols. 12mo.

Milton's prose has hitherto been nearly inaccessible to the American public. Of his English prose, about all that is valuable may be found in this Selection. It contains nine of his best works entire, and five which are abridged, almost wholly by leaving out mere citations and explanations of texts of scripture. The Preface, which is intended as a key to the work, contains an account of all his prose works, English and Latin, with the most interesting parts of the very few pieces omitted in the text. In the Preface, too, will be found an interesting letter of Milton's, which has never yet appeared in any collection of his works. The public, therefore, is presented with as complete a body of his English prose, as, perhaps, is desirable.

As it may be doubted, however, whether many are not ignorant, even of the existence of these treasures; it may be well to subjoin the opinions entertained of them from the learned.

In "*An Essay on the Progress and Merits of English Style,*" *by Nathan Drake, author of* "*Literary Hours,*" *&c,* and an acute critic, is the following passage:—"Let us turn to the manly and majestic diction of Milton, whose prose works owing to the controversial nature of their contents, [no objection in this land of freedom where his noble sentiments find an echo in every bosom,] have been too much neglected. Than the style of Milton, however, in these his polemic writings, nothing frequently can be more lofty, sonorous, and strong; his words are pure and of native growth, and *** it may without fear of contradiction, be asserted that no author, previous to the restoration has written with greater energy or purity." He elsewhere speaks of his "majesty and strength," his "sublime energy and force."

"It is to be regretted that the prose writings of Milton should, in our time, be so little read. As compositions, they deserve the attention of every man, who wishes to become acquanted with the full power of the English language. They abound with passages, compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with gorgeous embroadery. Not even in the earlier books of Paradise Lost, has he ever risen higher than in those parts of his controversial works, in which his feelings, excited by conflict, find a vent in bursts of devotional and lyric rapture. It is, to borrow his own majestic language, seven-fold chorns of hallelujahs, and harping symphonies."

Edinburgh Review, No. 84.

"We close our brief remarks on [Milton's] prose writings," with recommending them to all, who can enjoy great beauties in the neighborhood of faults, and who would learn the compass, energy, and richness of our language; and still more do we recommend them to those, who desire to nourish in their breasts magnanimity of sentiment and an unquenchable love of freedom. They bear the impress of that seal, by which genius distinguishes its productions from works of learning and taste. The great decisive test of genius is that it calls forth *power* in the souls of others. It not merely gives knowledge, but breathes energy. There are authors, and among these Milton holds the highest rank, in approaching whom we are conscious of an access of intellectual strength. A virtue goes out from them. * * * The works which we should chiefly study, are not those which contain the greatest fund of knowledge, but which raise us into sympathy with the intellectual energy of the author, and in which a great mind multiplies itself, as it were, in the reader. Milton's prose works are imbued as really, if not as thoroughly, as his poetry, with this quickening power, and they will richly reward those who are receptive of its influence."—*Christian Examiner, No.* 13.

The work is beautifully printed, on a fine paper, with a new type, at the Univefsity Press, and can be furnished to booksellers and others in any part of the United States. Jan 20

UNITARIAN TRACTS.

BOWLES & DEARBORN, 72 Washington street, having been appointed General Agents to the *American Unitarian Association,* will supply Agents, subscribers and others, on liberal terms. They have for sale the following Tracts which have been published by the Association:—

A letter on the Principles of the Missionary Enterprize.

One Hundred Scriptural Arguments for the Unitarian Faith.

The faith once delivered to the Saints.

On Human Depravity—By Edmund Q. Sewall.

On Religious Phraseology.

Omniscience, the attribute of the Father only. By Rev. Joseph Hutton.

The Unitarians Answer. By Rev. Orville Dewey.

A Discourse on the evidences of Revealed Religion. By William E. Channing, D. D.

Causes of the Progress of Liberal Christianity, in New England.

Remarks on a popular Error, respecting the Lord's Supper. By F. W. P. Greenwood.

*** Subscriptions to the American Unitarian Association received as above. Any person who pays to the Association the sum of one dollar or more, per year, is entitled to receive one of each of the Tracts as long as his subscription continues.

Jan 5 6tis

WANTED, a capable well-disposed boy, as an apprentice to the printing business. Inquire at this office.

POETRY.

FOR THE CHRISTIAN REGISTER.

THE PETITION OF A DRUNKARD'S HORSE.

Humbly sheweth poor old Jack
To his cruel master:
I have borne you on my back
Through fortune and disaster.

The time has been when you and I
Have wrought with cheerful vigor,
In late or early, wet or dry,
In heat or winter's rigor.

Well till'd and bright we kept your fields,
The wall and fence unbroken;
Then master never lacked his meals,
Nor horse his barley token.

We toil'd till fiercest winter blew,
Nor longer were we able;
Then safe beside the chimney you,
And I was snug in stable.

Then, when you chose to take the road
You treated me with mercy,
Nor press'd me with too great a load,
Nor push'd my speed too fiercely.

Then I was proud, nor winc'd with shame,
Refusing to convey you;
And you was proud, your steed of fame,
Would prance, and yet obey you.

But times are chang'd: Behold my back
That once was sleekly coated;
And see my skin, as much too slack,
As yours too much is bloated.

The walls are broke, and torn away
The landmarks of my master;
To oft unwittingly I stray,
Beyond my lawful pasture.

And when I feed a step too wide,
The fiercest of our neighbors,
Comes with his goads, and back and side
He piteously belabors.

And when December's keenest frost
Shuts all but me within doors,
You tie me to the bleakest post,
About the tavern windows.

'T was there I caught this sad disease,
That thro' my lungs is flying;
And neighbors hear me cough and wheeze,
And prophecy my dying.

At last, when you have tarried long
You burst from out the tavern;
With breath, and heat, and fury strong
As Satan from his cavern.

Then, after reeling to my side,
You grope to find the rein out,
And hardly you get up to ride,
By pulling half my mane out;

You drive, as if, the weaker you,
Your fury wax'd the stronger;
Forbear! my stiffened limbs, once true,
May save your neck no longer.

When first you tarried there too long,
Then I surmised, that somewhat
With horse and master must go wrong,
And little good would come o't.

How often since, returning late,
My stomach has been humbled!
You left me starving at the gate;
And to your lodging stumbled.

Or turn'd me out to chilling air,
With terrible exposure,
To graze upon the common bare,
Or in some friend's inclosure.

And when from off my back you fell,
Not then did I desert you:
But stood like faithful centinel,
Lest wheels should crush or hurt you.

And waited still within your call,
And fed along the border,
'Till you recovered from your fall,
Or rather your disorder.

And then must I partake your shame,
When chanc'd the boys to find us,
And all the ragged rabble came,
And shouted on behind us.

O! could we our conditions change,
You then would know my anguish;
Nor longer would you think it strange,
For my release I languish.

Change? No! the change would be my loss,
A lordship for a tinker:
I 'd rather be a drinker's horse,
Than be myself the drinker.

By all the tortures I have felt,
Do I conjure you, tell me,
May not your heart with mercy melt,
And to some neighbor sell me?

Not to a drunkard, for my woes,
And torments all began here;
Nay, rather to the carion crows;
Or even to the tanner.

And if some pity may be found,
May pitying heaven repay you;
And I, as in my duty bound,
Will ever—ever pray you. D....

HISTORICAL.

It was the original intention of the New England Pilgrims to have settled in the northern parts Virginia. But being fraudulently dealt with by the master of the vessel in which they sailed, they were landed on Cape Cod, and finally found a settlement at Plymouth.

Their first combination as a body politic was formed on the 11th of Nov. at Cape Cod, where they first landed. The instrument which they then formed, together with the names of those associated, will be interesting to those who do not see the New England's Memorial; a work of great interest, and which we take this opportunity to recommend to the notice of our readers.

"In the name of God, amen. We, whose names are under written, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the faith, &c. Having undertaken for the glory of God, and advancement of the Christian faith, and the honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and, furtherance of the ends aforesaid: And by virtue hereof, do enact, constitute and frame such just and equal laws, ordinances, acts, constitutions and officers, from time to time, as shall be thought most meet and convenient for the general good of the colony, unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names, at Cape Cod, the eleventh of November, in the reign of our sovereign Lord, King James, of England, France and Ireland, the eighteenth, and of Scotland the fiftyfourth, Anno. Dom. 1620.

"John Carver, William Bradford, Edward Winslow, William Brewster, Isaac Allerton, Miles Standish, John Alden, Samuel Fuller, Chistopher Martin, William Mullins, William White, Richard Warren, John Howland, Stephen Hopkins, Edward Tilly, John Tilly, Francis Cooke, Thomas Rogers, Thomas Tinker, John Ridgdale, Edward Fuller, John Turner, Francis Eaton, James Chilton, John Craxton, John Billington, Joses Fletcher, John Goodman, Digery Priest, Thomas Williams, Gilbert Winslow, Edmund Margeson, Peter Brown, Richard Bitteridge, George Soule, Richard Clark, Richard Gardiner, John Allerton, Thomas English, Edward Doten, Edward Leister."

MISCELLANY.

HARVARD COLLEGE.

The new arrangements which have been made, during the past year, relative to the instruction and disciple of the students at our University, give promise of results highly favorable to the reputation and usefulness of this venerable institution. We allude to the Annual Report of the state of the institution, which the President is required to present to the Board of Overseers at their stated meeting in January.

The order requiring this Report was passed at a meeting of the Board, Feb. 9th, 1826; the Senate of the Commonwealth being present. The particular subjects to be embraced by the Report will be learnt from the following statement of the order passed on that occasion:

"*Ordered*; That from the reports of the Instructers, and from the records of the Faculty and other official documents, the President of the College prepare, for the information of this Board, an annual Report, ending with Commencement in each year, and presenting in a tabular form, in such manner as may best facilitate reference and comparison, the statements herein after mentioned; and that he cause the same to be printed for the use of the members of this Board, and laid before them at the stated meeting in January.

FIRST.—*The Duties of Instructers.*

1. Name of each Instructer.
2. Classes or parts of classes taught by him, whether graduates, undergraduates, or other students.
3. Number of divisions in each class, or portion of a class.
4. Number of students in each division.
5. Number of exercises to each division.
6. Time spent at each exercise.
7. Number of lectures to each class.
8. Time spent in delivering each lecture.
9. Number of written execises examined.
10. Time employed in examining them.
11. Number of omitted exercises subsequently heard.
12. Time employed in hearing them.
13. Number of exercises and lectures omitted by each Instructer.
14. Number of hours spent each day in term-time, on an average, in performing the whole of the above duties.

SECOND.—*The State of the Departments.*

1. Name of each Department.
2. Names of the Instructers in each.
3. Number of lectures and of exercises which it gives to each class, whether of graduates, undergraduates or other students.
4. Number of exercises and of lectures it gives, which are obligatory.
5. Number of exercises and of lectures it gives, where a choice is permitted to those who attend them.
6. Whole number of lectures and of exercises it gives.

THIRD.—*The Progress of the Students.*

1. Designation of the class, whether graduates, undergraduates, or others.
2. Its studies during the year.
3. Its divisions for each study.
4. The number in each division.
5. The lectures attended and books studied by each division, the progrees made in each book being precisely marked.
6. The number of exercises in each branch of study to each class or division.
7. The number of written exercises rendered by each class or division.
8. What proportion of the students, present at each recitation or lecture, were examined, and how many took notes of the lectures.

FOURTH.—*Omissions and Punishment of the Students.*

1. Names of the classes.
2. Number in each class.
3. Number of exercises omitted by the members of each class, and excused.
4. Exercises omitted and not excused.
5. Omitted exercises subsequently rendered.
6. Absences from College of the members of each class, excused.
7. Absences from College of the members of each class, not excused.
8. Punishments of each description inflicted on the members of each class.

FIFTH.—*General Statements.*

1. Number of Students, viz.
   Undergraduates.
   Theological Students.
   Law Students..
   Medical Students.
   Other Students.
   Total.
2. Estimate of the necessary expenses of a student, the price of tuition per annum, and the price of board in commons per week.
3. What portion of the students of each class board in commons.
4. Remarks on the state of the Institution, and measures recommended for its improvement.

SIXTH.—*Treasury Statement.*

1. A general statement of the receipts and expenditures of the year according to the Treasurer's books, arranged under their appropriate heads.
2. Name of each Instructer or Officer, with the amount paid to him during the year for services, either ordinary or extraordinary."

THE TRIUMPH OF ECONOMY. When the collection was making to build Bethlem Hospital, those who were employed to gather donations for that purpose, went to a small house, the door of which being half open, they overheard an old man, the master, scolding his servant maid for having thrown away a match without using its both ends. After diverting themselves some time with the dispute, they presented themselves before the old gentleman, and explained the cause of their coming, though, from what had just passed, they entertained very little, if any hopes of success. The supposed miser, however, no sooner understood the business, than he stept into a closet, from whence he brought a bag, and counted out four hundred guineas, which he generously gave them. No astonishment could exceed that of the collectors, at this unexpected reverse of their expectations; they loudly testified their surprise; and scrupled not to inform their benefactor, that they had overheard his quarrel with the servant girl. "Gentlemen," said he, "your surprise is occasioned by a thing of very little consequence. I keep house and save or spend money my own way; the first furnishes me with the means of doing the other.—With respect to benefactions and donations, you may always expect most from prudent people, who keep their own accounts." When he had thus spoken, he begged them to withdraw without the smallest ceremony: to prevent which he shut the door; not thinking half so much of the four hundred guineas which he had just *given* away, as of the match which had been *carelessly* thrown into the fire. *English paper.*

CHRONOMETERS. The British Admirality, for the purpose of advancing the sciences of navigation and geography offer annually two premiums for the best Chronometers.—The competitors accordingly send their instruments to the Royal Observatory at Greenwich, where they are kept and tried, and their variations carefully noted. Ten instruments were offered in the year 1825, and on the first of May last, both premiums were awarded to Mr. French, as was stated in the Gazette at the time; and the wonderful accuracy of his time-keepers excited much attention, far surpassing every thing on record. One varied six-senths of a second on its mean daily rate during the twelve months, and the other varied something less than a second.

The editor of the National Gazette furnishes additional evidence of the wonderful correctness of these instruments by giving a detail of their performances since May last, being a period of five months.

To such a degree of curious nicety has Mr French carried these chronometers; and the scientific and mechanical world, by comparing the same months of 1826 with those of 1825, will see with surprise, that one has varied only one second and seven hundredths in 15 months, while the other has varied only sixty-three hundredths of a second in seventeen months.

The editor of the Gazette adds, "Thus an expert navigator could have sailed to China and back again with the one, and not have been out of his longitude more than half a mile—while, with the other, a voyage might have been performed round the world, and the greatest error need not have exceeded 50 or 60 pershes. These facts speak for themselves, and require no further comment. We ought, however, to state that the above two, and one for which Mr F. had previously gained a prize, are eight-day chronometers."

SWISS SCENERY. Certainly going from France into Switzerland, is like passing through purgatory to paradise. And Switzerland is an earthly paradise. The majestic trees, the verdant fields, the blooming enclosures, the deep-blue waters of the wide-expanded lake, its richly cultivated shores with picturesque cottages, cheerful country-houses, sweet villages and hamlets reposing on its banks; the woods, the rocks, the half-seen, opening valleys; the lofty mountains; the Alps in all the majesty of nature; the hoary summit of Mount Blanc, crowned with its eternal snows. No! vainly should I seek to give you an idea of this land of surpassing beauty! All that is lovely, romantic, glorious, and sublime in the works of nature, are combined in these scenes of varied enchantment. Nothing can be more animated than the scenery of Switzerland. The whole country is overspread with rural habitations. Here you see the wealthy substantial farmhouse, compactly built with wood, with its steep, projecting roof, covered with wooden shingles, secured with poles and stones, unpainted, but well varnished with its own native brown cast of exuded resin; perchance carved over with quaint texts of scripture; and always sheltered under venerable, umbrageous walnut trees, from the fruits of which the peasants extract their oil. Turn aside, and there, in a deep, pastoral valley, at the base of some beetling mountain, which seems to threaten its humble roof with the terrific avalanche, stands a sweet, lowly cottage, filled with busy inmates, and surrounded with every appearance of rural labor and contentment. High above, perched on some ærial summit, accessible only to the shepherd and the chamois, you behold the Alpine chalet, or mountain dairy, tenanted only in summer, while the cows are grazing on the fields.—*Conti. Adventures.*

HONESTY OF THE SWISS. The traveller in Switzerland should remember, that even a solitary female, alone and unattended, will always be perfectly safe throughout the whole country, and in the wildest and most lonely passes of the Alps, by trusting to the native guides, upon whose fidelity and honesty the most perfect reliance may be placed. All the Swiss themselves, from the highest to the lowest, will confirm this statement. The author is well acquainted with a Swiss lady, of high character and respectability, who every summer mounts her mule, and, without any servant of her own, makes a new tour, (always varying the route,) among the mountains, to indulge her passion for botany. No injury, insult, or impertinence has she ever met with; nor will any be offered to the most unprotected stranger. Robbery and murder are wholly unknown, though there is no country in the world, which affords the same facilities for their successful operation, both from the inexhaustible retreats for banditti, which its forests, its mountains, its rocky caves, and impregnable fortresses present, and from the extensive foreign frontiers which invest it on every side. Austrian Italy, Sardinia, France, Bavaria, and numerous German states, lie ready to receive the fugitive and the outlaw. As somebody once said of a different country, "One good thing about Switzerland is, that wherever you are placed in it, you can very soon get out of it." With such temptations and security to the robber, it surely says much for the morals and character of the people, that robbery is unknown.

REVENUE OF THE POST OFFICES. The Postmaster General has laid a statement of the nett amount of postage accruing at each post office in the United States for the year ending 31st of March, 1826, and showing the nett amount accruing to each state and Territory. The following is the recapitulation of the statement referred to and exhibits the nett amount of postage which accrued to each state and territory, for the year which endedon the 31st March, 1826.

New York	$212,536 15
Maine	22,916 07
Vermont	12,305 31
New Hampshire	11,827 78
Massachusetts	92,428 93
Rhode-Island	12,662 90
Connecticut	27,640 71
New Jersey	15,584 05
Delaware	4,690 93
Maryland	56,046 13
Pennsylvania	118,061 58
Ohio	27,479 92
Michigan Territory	1,732 51
Virginia	67,294 81
North Carolina	24,505 08
South Carolina	44,763 65
Kentucky	23,111 64
Georgia	39,428 25
Louisiana	27,477 36
Illinois	2,446 64
Tennessee	16,112 07
Alabama	18,092 58
Indiana	4,996 23
Missouri	5,288 65
Arkansas Territory	785 65
Florida Territory	1,579 09
District of Columbia	11,518 44
Mississippi	9,574 97
	$912,893 08

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 4.

CONTENTS.

REVIEW.

Yorktown; an Historical Romance; Flint's Poems; Wharton's Discourse.

MISCELLANY.

Nature; Italian Lyrical Poetry; Letter from an American at Gottingen; Unpublished Letter of Dr. Franklin.

ORIGINAL POETRY.

Burns. To a Rose, brought from near Alloway Kirk, in Ayrshire, in the Autumn of 1822; Niagara. From the Spanish of Jose Maria Heredia; My Native Village; A Changeful Picture.

CRITICAL NOTICES.

Torrey's Flora of the Northern and Middle States; Russian Tales; President Lindley's Address; Porter's Tales round a Winter Hearth; The Juvenile Philosopher; Blair's Universal Preceptor; The Boyne Water, a tale; Mills's History of the Crusades; Mills's History of Chivalry; Brooks's Phi Betta Kappa Poem; Le Lecteur Francais; The Sailor Boy's First Voyage.

INTELLIGENCE.

Sugar for Preserving Fish; On the Transference of Fish from Salt Water to Fresh; Sound attending the Aurora Borealis; American Statistics; Calculation of London Consumption; Novel Mode of Robbery; Professor Mezzofanti of Bologna; England Fifty Years Ago; Incombustibility of Wood; Polish Coin; Sounds; Natural Mummy; Singular Bird; Education in Portugal; Natural Curiosity; Magnetism by Percussion; Skeleton of a Mammoth near London-Death of a supposed Witch; List of New Publications.

NORTH AMERICAN REVIEW.

THIS day published, by FREDERICK T. GRAY, No. 74 Washington street, (up stairs,) the NORTH AMERICAN REVIEW.

CONTENTS OF NO. LIV.

ART. I. *Internal Improvements* Report of the Examination which has been made by the Board of Engineers, with a view to Internal Improvement, &c. February 14th, 1825. Report of the Board of Internal Improvement upon the Subject of a National Road from the City of Washington to New Orleans.

ART. II. WINTHROP'S HISTORY OF NEW ENGLAND.—The History of New England from 1630 to 1649, by John Winthrop, first Governor of the Colony of Massachusettss Bay; from his Original Manuscripts. With Notes, &c. By James Savage.

ART. III. THE WISE MEN OF GOTHAM.—The Merry Tales of the Three Wise Men of Gotham.

ART. IV. GROWTH OF THE MIND.—Observations on the Growth of the Mind. By Sampson Reed.

ART. V. LIFE OF WILLIAM PINKNEY.—Some Account of the Life Writings and Speeches of William Pinkney. By Henry Wheaton.

ART. VI. DIPLOMACY OF THE UNITED STATES.—The Diplomacy of the United States; being an Account of the Foreign Relations of the Country, from the First Treaty with France, in 1778, to the Treaty of Ghent, in 1814, with Great Britain.

ART. VII. WILSON'S AND BONAPARTE'S ORNITHOLOGY.—Supplement to the Ornithology of Alexander Wilson; containing a Sketch of the Author's Life. By George Ord. American Ornithology; or the Natural History of Birds inhabiting the United States, not given by Wilson; with Figures from Nature. By Charles Lucian Bonaparte. Vol. I.

ART. VIII. PHI BETA KAPPA ORATIONS.—A Discourse delivered before the Phi Beta Kappa Society at Cambridge. By Joseph Story.—An Oration pronounced at New Haven before the Society of the Phi Beta Kappa. By James A. Hill-House.

ART. IX. GREEK LEXICOGRAPHY. The Greek Lexicon of Schrevelius translated into English, with many Additions.

ART X. IMPROVEMENT OF COMMON SCHOOLS. Essay upon Popular Education, containing a particular Examination of the Schools of Massachusetts, and an Outline of an Institution for the Education of Teachers. By James G. Carter.

ART. XI. CARDOZO'S NOTES ON POLITICAL ECONOMY. Notes on Political Economy. By J. N. Cardozo.

ART. XII. RUSIAN TALES. Russian Tales; from the French of Count Xavier de Maistre.

ART. XII. REVISION of the LAWS of N. YORK. Report from the Commissioners appointed to revise the Statute Laws of the State of New York.

ART. XIV. *Critical Notices.* Francis Berrian. Bryan's Poetical Address. History of New York. Everett's New Ideas on Population. Education in Tennessee. Grimshaw's Books for Schools. American Journals in France and Germany; Atlantic Souvenir, and the Memorial. The Classical Reader, and the American Class Book. Congress of Buenos Ayres. Mason's Address on Church Music.

Quarterly List of Publications. Jan. 6.

NEW YEARS PRESENTS.

FOR sale by NATHANIEL S. SIMPKINS, Court-street, corner of Brattle-st;

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LIKEWISE—Astronomical, Botanical and Geographical Cards—Ladies Morocco POCKET BOOKS and WALLETS—CARD CASES *with purse and memorandum attached;* and many other articles. dec 23

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THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington-street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution. nov 4 4t

HYMNS.

THE Hymns used in Purchase-street Church, may be obtained at 81, Washington-street; in sheets to be bound in any style the purchaser may wish. Dec 23

BROOKS' PRAYERS.

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

FAMILY PRAYERS.

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FOR SALE

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Towels, coarse and fine; Comforters; Sheets; Pillow-cases; Shirts; Neck-cloths, and various other articles.

The design of this institution is, to enable the poor to provide for their own, and the wants of their children, *by their own industry.* Much of their work is done by the female children of the poor in a very large school, which is to be supported by the sale of the articles that are made in it. What charity can be more unexceptionable in its character than this? Or, how can good be done at a cheaper rate, than by the purchase of these articles? jan 6